

THE CHURCH OF GOD

EVANGEL

April 12, 1941

Vol. 32, No. 7



Y E SEEK JESUS OF NAZARETH, which was crucified: he is risen; he is not here: . . . And he said unto them, Go ye into all the world, and preach the gospel to every creature," Mark 16: 6, 15.

NOTICES

From the Field

Wanted: A good used tent about forty-foot circle. Please write at once, giving price and terms. Tent must be in good condition and at a reasonable price.—Rev. J. B. Holcomb, Box 67, Fries, Va.

District Conventions

The Paris, Tex., district convention will convene April 18-20, at Paris. L. A. Baker, district pastor.

The Hugo, Okla., district convention will convene at Hugo, May 16-18. C. M. Barrett, district pastor.

Tennessee District Conventions

McMinnville district, Harry Kutz, overseer, April 12-13.
Johnson City district, F. R. Harrawood, overseer, April 19-20.
Whitwell district, O. W. Thomas, overseer, April 26-27.
Daisy district, T. A. Richard, overseer, May 3-4.
Cookeville district, Roy Dagnan, overseer, May 9-11.
Morristown district, I. H. Brabson, overseer, May 17-18.
Cleveland district, A. J. Swift, overseer, May 24-25.
Chattanooga district, J. D. Wilson, overseer, May 31-June 1.
Knoxville district, E. M. Tapley, overseer, June 21-22.
Jellico district, J. S. Walker, overseer, June 28-29.
Nashville district, R. E. Blackwood, overseer, July 5-6.
Memphis district, J. L. Byrd, overseer, July 12-13.
Lawrenceburg district, D. A. Hensley, overseer, July 19-20.
Dayton district, Frank Swaggerty, overseer, July 26-27.
STATE CONVENTION at Cleveland, August 7-10.

—John C. Jernigan, State Overseer.

Appreciated Visit of Y. P. E.

CARROLLTON, Ga.—The Y. P. E. gave a boost on the first Saturday night in March. Brother J. F. Brown, pastor at Edwardsville, Ala., and Fruithurst, Ala., also came over to Carrollton, Ga., with his young people. We surely enjoyed their being with us. They sang and had several programs, and my, how God did bless. They all had the Holy Ghost and it was surely good to be there. It seemed like heaven was near. We enjoyed it, it lasted until eleven o'clock. One received the Holy Ghost. We welcome them back any time to our Y. P. E. It encourages us to

go on with our young people more and try to hold up Jesus here in this old sinful world a while longer. We have a good pastor and wife, Brother and Sister Harrison. He can surely feed our souls. —Maudy Norton, 22 E. Broad St.

CHARTER MEMBER OF RIO GRANDE VALLEY



Brother J. L. Harris (or "Pop" as he is known by his friends) is a charter member of the Church of God at Edinburg, Tex., in the lower Rio Grande Valley, being ninety-six years of age December 30, 1941. He received the Holy Ghost in the year of 1925, being eighty years old; he came in the Church of God in the year of 1935, being ninety years of age. He was rebaptized last August at the age of ninety-five and has been on this earth ninety-six years in December, which is almost a century. He says he wants to live four more years, which will make him one hundred years old, and then go to be with Jesus.

Brother Harris, despite his age, is a cheerful, sunny Christian and loves children and has many little friends.—Mrs. R. O. Woodruff, Box 1024, Donna, Tex.

California Moving

TULARE, Calif. —Greetings in the name of Jesus. I praise God for His goodness to me and my family, also for the way He is blessing the Church of God at Tulare.

Our good pastor, Brother J. B. Baney, and his wife, have surely won the hearts of the people and are doing a good work in the church. We have had thirteen members added to the church since Brother Baney came to be with us.

We recently closed a four weeks' revival, Evangelist Harvey Steenburg doing the preaching the first three weeks. God surely anointed him to bring forth

His Word. The last week of the revival the Lord continued to give us the Word through another of our good evangelists, Brother Albert Ansel. Several were saved and several prayed through to the Holy Ghost. One sister who had been sick almost a year and was hardly ever able to come to service was wonderfully healed and God gave her strength to attend the revival and even to walk to church five or six blocks. The doctor said she had to have an operation but God did the work and she is still praising the Lord. Many of the Evangel readers know this sister, Sister Bolt, and will be glad to know about her healing.

This last week we were privileged to have our good overseer, Brother Bengé, whom we all love and appreciate, together with Brother R. P. Johnson, with us. God surely came on the scene and poured out His Spirit and gave us some wonderful messages, the Holy Ghost taking charge of the services. We get to have Brother Johnson only once each year and we surely love him and thank God for such men.

Let every one who reads this pray earnestly for God to bless the Church of God in California. I was in this state several years before we had a church, and my heart did hunger for the Church of God, and we praise God because He has seen fit to give us a few churches, although some of them are far apart, but we are believing God will work for the Church is growing and people are inquiring of the Church. It is estimated there were one thousand people last year at our state convention and we are looking forward to our 1941 state convention again in April and are praying God to give us a great time.

Pray for us on the Pacific coast that we will hold up the standard and God will work in a mighty way.—Mrs. J. Z. McClung.

Blessed in Lord's Work

EDINBURG, Tex.—We in the Lower Rio Grande Valley, Tex., truly thank and praise our Lord for the good revival just closed. Two were saved, three sanctified, three filled with the Holy Ghost, and five added to the church since our convention in February. We believe more are looking this way.

We thank God for our beloved pastor and wife, Brother and Sister Rome Brous. They certainly are on fire for God and have proven a blessing to the church here in Edinburg.

Pray that God will continue to bless and keep the saints stirred and give our good shepherds more souls for their hire, and especially pray for Brother Brous' health. He became afflicted while in the Army and is very ill at present, so, dear saints, pray.—Mrs. Eula Ponder, clerk.

The Resurrection and Ascension

Easter Commemoration



There never was an enterprise in the world which seemed more completely at an end than did that of Jesus on the last Old Testament Sabbath. Christianity died with Christ, and was laid with Him in the sepulcher. It is true that when, looking back at this distance, we see the stone rolled to the mouth of the tomb, we experience little emotion; for we are in the secret of Providence and know what is going to happen. But when He was buried, there was not a single human being that believed He would ever rise again before the day of the world's doom.

The Jewish authorities were thoroughly satisfied of this. Death ends all controversies, and it had settled the one between Him and them triumphantly in their favor. He had put Himself forward as their Messiah, but had scarcely any of the marks which they looked for in one with such claims. He had never received any important national recognition. His followers were few and uninfluential. His career had been short. He was in the grave. Nothing more was to be thought of Him. The breakdown of the disciples had been complete. When He was arrested, "they all forsook Him and fled." Peter, indeed, followed Him to the high priest's palace, but only to fall more ignominiously than the rest. John followed even to Golgotha, and may have hoped against hope that, at the very last moment, He might descend from the cross to ascend the Messianic throne. But even the last moment went by with nothing done. What remained for them but to return to their homes and their fishing as disappointed men, who would be twitted during the rest of their lives with the folly of following a pretender, and asked where the thrones were which He had promised to seat them on?

Jesus had, indeed, foretold His suffering, death, and resurrection. But they

C. D. ROBERTS

never understood these sayings; they forgot them or gave them an allegorical turn; and, when He was actually dead, these yielded them no comfort whatever. The women came to the sepulcher on the first Christian Sabbath, not to see it empty, but to embalm His body for its long sleep. Mary ran to tell the disciples, not that He was risen, but that the body had been taken away and laid she knew not where. When the women told the other disciples how He had met them, "their words seemed to them as idle tales and they believed them not." Peter and John, John himself informs us, "knew not the scripture, that he should rise from the dead." Could anything be more pathetic than the words of the two travelers to Emmaus, "We trusted that it had been he which should have redeemed Israel"? When the disciples were met together, "they mourned and wept."

There never were men more utterly disappointed and dispirited.

But we can now be glad that they were so sad. They doubted that we might believe. For how is it to be accounted for, that in a few days afterwards these very men were full of confidence and joy, their faith in Jesus had revived, and the enterprise of Christianity was again in motion with a far vaster vitality than it had ever before possessed. They say the reason of this was that Jesus had risen, and they had seen Him. They tell us about their visits to the empty tomb, and how He appeared to Mary Magdalene, to the other women, to Peter, to the two on the way to Emmaus, to ten of them at once, to eleven of them at once, to James, to the five hundred, and so forth. Are these stories credible? They might not be, if they stood alone.

But the alleged resurrection of Christ was accompanied by the indisputable resurrection of Christianity. And how is the latter to be accounted for except by the former? It might, indeed, be said that Jesus had filled their minds with imperial dreams, which He failed to realize; and that, having once caught sight of so magnificent a career, they were unable to return to their fishing nets, and so invented this story, in order to carry on the scheme on their own account. Or it might be said that they only fancied they saw what they tell about the Risen One. But the remarkable thing is that, when they resumed their faith in Him, they

were found to be no longer pursuing worldly ends, but intensely spiritual ones; they were no longer expecting thrones, but persecution and death; yet they addressed themselves to their new work with a breadth of intelligence, an ardor of devotion, and a faith in results which they had never shown before.

As Christ rose from the dead in a transfigured body, so did Christianity. It had put off its carnality. What effected this change? They say it was the resurrection and the sight of the risen Christ. But their testimony is not the proof that He rose. The incontestable proof is the change itself,—the fact that suddenly they have become courageous, hopeful, believing, wise, possessed with noble and reasonable views of the world's future, and equipped with resources sufficient to found the Church, convert the world, and establish Christianity in its purity among men. Between the last Old Testament Sabbath and the time, a few weeks afterwards, when the stupendous change had undeniably taken place, some event must have intervened which can be regarded as a sufficient cause for so great an effect. The resurrection alone answers the exigencies of the problem, and is therefore proved by a demonstration far more cogent than perhaps any testimony could be. It is a happy thing that this event is capable of a proof; for, if Christ be not risen, our faith is in vain; but if He be risen, then the whole of His miraculous life becomes credible, for this was the greatest of all the miracles; His divine mission is demonstrated, for it must have been God who raised Him up; and the most assuring glance which history affords is given into the realities of the eternal world.

The risen Christ lingered on earth long enough to fully satisfy His adherents of the truth of His resurrection. They were not easily convinced. The apostles treated the reports of the holy women with scornful incredulity.

Thomas doubted the testimony of the other apostles; and some of the five hundred to whom He appeared on a Galilean mountain doubted their eyesight, and only believed when they heard His voice. The loving patience with which He treated these doubters showed that He was still the same in heart as ever. This was pathetically shown, too, by the places which He visited. They were the old haunts where He had prayed and preached, labored and suffered,—the Galilean moun-

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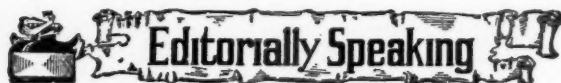
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Life From Death THE story of the resurrection of Christ is now more than nineteen hundred years old but with its age and the millions of times that it has been told and read of, it is still the interesting story upon which all Christendom hangs.

In an article of this issue, by C. D. Roberts, attention is called to the fact that Christianity died with Christ and Christ had to be resurrected in order for the movement which He had begun to be resurrected. But how glorious and how beautiful was that life to which the Church came after having received a knowledge of the fact that their Christ had again become a living Christ!

The story of the resurrection or life from death is ever being depicted before our eyes. After every beautiful summer, the shrubbery having been beautiful with flowers and the trees laden with fruit and the atmosphere balmy and pleasant, there comes that part of the year that we know as the autumn, followed by the cold and dreary months of winter. The petals of the flowers have fallen. The annuals seem to die. The most of vegetation sheds its leaves and seems to become entombed. But after the dreary months have passed, hearts are suddenly made glad again by the bursting forth of the seed, the springing up of the plants, the shooting forth of the buds, blossoms and fruitage of the trees, that makes us to know that even though it seemed that death had enshrouded the land, that the resurrection has brought forth new life from the tomb of death.

With the advent of Christ the Israelitish order died. "He came to his own and his own received him not," and according to the words of Paul, who was an Israelite of the Israelites,

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee," Rom. 11:17, 18. Verse 23 says, "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." And, though Israel has been in the tomb of national death through the centuries, God has promised that He will again resurrect these people and bring them again unto Himself. This is called a resurrection from the dead. Rom. 11:15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

A beautiful picture of the resurrection to national life of the kingdom of Israel is found in Ezekiel 37 in the illustration of the valley of dry bones. In the 11th verse the Lord speaks to Ezekiel and says, "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried and our hope is lost: we are cut off for our part. Therefore prophesy and say unto them, Thus said the Lord God; Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel." Just as sure as Christ arose from the dead and as sure as the Church was resurrected to spiritual life and service, Israel shall come forth from the dead. The world order which is also dead in trespasses and sins is due to and scheduled for a resurrection into an age of bliss and happiness. The chaotic condition into which the world has been plunged because of war and to which it may

further go, will be redeemed and finally will be consummated in an age of everlasting peace and joy and satisfaction. Peter says, "Nevertheless we look for a new heaven and a new earth wherein dwelleth righteousness."

"EASTER INVOCATION"

O Lord God, our heavenly Father, we invoke thy blessings on all the earth this day, the day in which we commemorate with rejoicing, the resurrection of Him, who, having led captivity captive, gave gifts unto men; "yea," even the gift of eternal life.

We would this day praise His holy name in appreciation of that gift, the gift beautiful, so lovingly given. We feel our unworthiness in acceptance of thy graciousness, from thy bountiful hand.

Breathe upon us thy Spirit and fill us with holy zeal. Incline our hearts unto an absolute surrender, that we, too, may be willing to give ourselves wholly to the attainment of the resurrection life for others. Amen.

The Great Commission

STRANGE as it may seem, the commission to go into all the world and preach the gospel did not come until after the resurrection, so it was that the missionary commission

was and is a resurrection commission. Four different records are made of the commission of Christ after He had arisen from the dead. In Matt. 28:19, 20, the statement is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." According to Mark (16:15), He said, "Go ye into all the world, and preach the gospel to every creature." In Luke 24: 48, 49, "And ye are my witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke even gives a clearer record of the commission in the first chapter of Acts. Verse 8, "But ye shall re-

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The Risen Christ

E. J. BOEHMER

"For he is risen, as he said."

This is a message to Mary Magdalene and the other Mary who had gone to the sepulchre early to find the RISEN Christ, and we should ever remember that God will always stand by the one who reverences Him and desires God's best.

The Christ of whom we are studying this beautiful Easter morning was the "Babe of Bethlehem" who grew in statue and wisdom; was subject to His parents and had come into the world to do His Father's will. His life was one of obedience to God, and to help fallen humanity was the purpose of His life on earth. He was made a little lower than the angels and made Himself of no reputation; took upon Himself the form of a servant, humbled Himself and became obedient unto death—even the death of the cross.

No man living has ever made the record upon earth that Christ did. His entire life was one of compassion and service; to seek and to save was His mission. His hands were always outstretched to the fallen race, and to give gladness in the place of sorrow was His purpose. He was not loved by "all" with whom He came in contact, however some fell deeply in love with Him and became His followers, but the majority despised and rejected Him. There came a time, however, in His life when the sacrifice for sin must be made and His earthly record came to a close. After He had been delivered into the hands of His enemies by one who had been His familiar friend, one of the rulers declared, "no fault can be found in Him," but for envy was He crucified. He meekly bore His cross, and on the way to the place of skull He wept for His enemies, and among the last words uttered before His life's record came to a close, was, "Father, forgive them for they know not what they do."

Undoubtedly, His enemies felt that this disturber (of theirs) was now dead and they had gained a great victory, but His death was no defeat. He yielded to the powers of darkness, apparently, that He might triumph over them openly. He had suffered Himself to be taken a prisoner by death that it might be proven by His RESURRECTION that "He truly was the Son of God."

On the morning of the third day after His crucifixion Jesus revived in His tomb and at the sound of an earthquake rent the heaven of heavens and a mighty angel, swifter than the light, descended straight to the new grave of Joseph's garden—calling on no one for the key—instantly rolled away the stone from the door and sat upon it and made his pul-

pit, from which he preached to the women this doctrine of OUR LORD'S RESURRECTION.

This subject—of the Resurrection—is one of the most sublime and most glorious of the Bible. It speaks to us of a victory never heard of before. The tomb of Jesus is the birthplace of our immortality. No wonder the prophet of old declared, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of the

The Lord of Easter

C. M. Truesdell

The origin was pagan, I've been told;
Named for the goddess Istar—who of old

Was worshipped by the folk who knew
not God

And whose conquests lie buried in the sod.

How dull its past may be, I cannot say,
But something now has glorified the day;
And nevermore shall sorrow clothe the morn

When Christ came forth from death, and
hope was born.

'Twas sweet to hear the story of the cross—

Where *Someone* died to save my soul from loss.

But now! it thrills me best from head to toes

To know, praise God! that selfsame *Someone* arose.

I read of crowded inn, and teardrops fall
When told that for His birth it was too small;

But oh! the joy that fills me, through and through

To know the tomb was too small for Him, too!

So Easter comes and in its glow we find
The resurrection proof for all mankind.

The world once more shall sing the gripping strain

That Christ, the Lord of Easter, lives again.

herbs, and the earth shall cast out the dead."

Please notice that Christ appeared unto those whom He best knew, and gave unto them satisfactory evidence of His resurrection. He not only appeared unto Mary Magdalene and the other Mary but to the apostles; we have an account of His appearing at ten or eleven different times. On these occasions He would con-

verse with His disciples, reminding them of what He had said unto them before His crucifixion; He showed them His hands and feet and besought them to touch and examine His person, satisfying themselves as to His identity. Therefore, they had ample opportunity of ascertaining whether or not He was really the Jesus of Nazareth, (the Master who was crucified before their eyes). Let us further observe that the apostles later bore testimony of the resurrection of our Lord: "They went forth, and preached every where, the Lord also working with them, and confirming the word with signs following." Within a few weeks after the resurrection of the Master their testimonies were received and firmly believed by many thousands, not in some distant and desert part of the world but in Jerusalem where they had crucified Him.

Later, we hear Peter say, "Jesus of Nazareth, a man that has been approved among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God has raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 2:22-24.

We should remember also that this same power that "raised" the dead body of our Christ from the grave, quickens the soul of the believer from death in trespasses and sin. His riven tomb is a fountain of living water, whereof if a man drinks he shall never die. His raised and glorified body is the Sun from whence streams eternal life upon our spirit, the light of life which never can be quenched. Notice also that He who raised up Jesus from the dead "shall also quicken our mortal body." His resurrection is the pledge and pattern of ours. Because He liveth, we shall live also. He shall change our vile bodies that it might be fashioned like unto His own glorious body. Yes, that which is sown in corruption is RAISED in incorruption; that which is sown in dishonor is raised in glory; that which is sown in weakness is raised in power; that which is sown in the natural body shall be raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality: then shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY. O death, where is thy sting? O grave where is thy victory? Thanks be unto God that giveth us the victory, through our Lord Jesus Christ.

Ever since the fall from Eden man is born to die; he lives to die; he eats and

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He Is Risen Indeed

--- THOS. G. EVANS

Nineteen hundred years ago the disciples of Jesus followed their Lord out to Golgotha and stood there amidst the jeering crowd and watched what seemed to be the last ray of hope for the re-establishment of Israel perish, and when they followed their dead King to the tomb of Joseph of Arimathea, they were in a dejected state of mind, their hopes were crushed because their Savior had allowed Himself to be slain by wicked hands. They expressed themselves when they said, "But we trusted that it had been he which should have redeemed Israel," Luke 24:21.

Three days later their hearts leaped from the valley of despondency through the clouds of despair unto the mountain of hope, and began to sing, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," 1 Peter 1:2.

The resurrection of Christ is said to be mentioned one hundred and four times in the New Testament. The Apostle Paul based the entire ministry of the Christian era upon the *resurrection*. 1 Cor. 15:14. The whole structure of the Church falls to the ground if the resurrection is not true. The dead have all perished, the living have no hope, if the resurrection is false. 1 Cor. 15:18, 19.

The resurrection of Christ rests upon many infallible proofs. Acts 1:3. The witnesses with all boldness say, "That which . . . we have heard, which we have seen with our eyes, which we have looked upon, and which our hands have handled . . . That which we have seen and heard declare we unto you," 1 John 1:1-3.

Paul at Athens, amidst the superstitions of the Epicureans and Stoicks, preached the *resurrection from the dead*. Acts 17. Paul, before the Sanhedrin Court, preached the *resurrection from the dead*. Acts 23. Paul asserts that Christ "rose again the third day." He presents the following witnesses: "He was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also," 1 Cor. 15:5-8. Here we have more than five hundred witnesses. Divine law requires only three, and what court of justice in our day could ask for stronger evidence?

Do you wonder why the Greek and Hebrew scholar, Dr. Wescott, says, "Indeed, taking all the evidence together, it is not

too much to say, that there is no single historic incident better or more variously supported than the resurrection of Christ?"

If Matthew, Mark, Luke, John, James, Peter, and Paul were consciously telling falsehoods, they must have had some motive in doing so. What was it? Certainly not a desire for popularity, because whenever they preached the resurrection from the dead, you can very readily read what persecution followed. Was it for money? You would but have to read of the poverty of the disciples and

Christ Lives Today

Laura Adrene Sanders

Go spread the truth from pole to pole,
While troubles' clouds their fury roll;
Repeat the story loud and clear,
"Christ is alive, why seek Him here?"
Go say to Mary's troubled heart,
"Forget the tomb and come apart;
Christ lives today and may be found
Walking beside each new-made mound."

He knows the spot wherein your slain
For just a few short years has lain;
Though bombs may spill their deadly blow
Your righteous heart His peace may know.

One day His mother's heart was grieved
When Joseph's tomb His form received,
That form so bruised and torn by man
That Mary could not see God's plan.

But God! Oh, blessed words divine,
To stir this troubled heart of mine.
Yes, God come on the scene one day
And took the sting of death away.
The seal was sure—the wicked thought,
But God soon made their counsel naught,
And Mary's heart was made to sing
When she knew death had lost its sting.

of how many of them died penniless, to agree with me that it was not money they were after.

If the resurrection from the dead, or the doctrine of such, had been based upon falsehood, can you make yourself believe that they would have chosen Jerusalem and the Jewish temple to propagate such teaching? To have done so would have killed Christianity in its infancy.

Not only does the Bible teach the resurrection from the dead but it sets forth a bodily resurrection. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen

a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them," Luke 24:36-43.

That Jesus came forth from the grave with the same body is set forth in His words "Destroy this temple (body), and in three days I will raise it up," John 2:19. John 2:21 proves that He meant His body. If it wasn't the same body after the resurrection that it was before, then He didn't *raise it up*.

Peter states in Acts 10:41, that they "did eat and drink with him after he rose from the dead."

Another proof of His bodily resurrection, "And again another scripture saith, They shall look on him whom they pierced," John 19:37. Another important scripture is Zech. 13:6, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." This happens after the resurrection. Daniel speaking of the resurrection of Christ said, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore," Psa. 16:9-11.

Thus Christ gained the victory over death, hell, and the grave. His own words are, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death," Rev. 1:18.

If the resurrection of Christ is not a fact, then we have NO HOPE. Those who have lived have perished and we who are alive are most miserable.

Let us not cast our lot with those that believe not but with those that believe and know "that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you," 2 Cor. 4:14.

Don't you know that if Christ had not arisen that those Jews who were endeavoring to disprove His divinity would have
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Foreign Missions

ZENO C. THARP, Secretary of Mission Board



A group of our members, about 1,500, who went in two special trains to a mountain apart in the State of Mexico, Mex., for a prayer and reconciliation meeting. This shows the middle section only.

A Missionary Trip to Tuxtepec and Valle Nacional Oaxaca, Mexico

J. H. INGRAM

Your correspondent left his home in Lynwood (extended area Los Angeles), California, January 23, en route by car to Mexico City, Mexico, to be present at the Bible School opening February 3. Several of our churches were visited in California and Arizona on invitation of the state overseer, Brother I. L. Bengé. We showed our pictures, a three-reel technicolor movie titled "Around the Americas with J. H. Ingram," depicting our last missionary tour through Latin America. We had record crowds in most instances with great interest being manifested, by seeing how the people live and move and have their being, in these countries open to Church of God missions.

At Nogales, Ariz.-Mex., I was joined by our General Mexican Evangelist, Bro. Fernando A. Gonzalez, and we continued our journey, entering Mexico via the Port of Laredo, Texas, taking the same (and only) route followed by Brother and Sister Archer on their way down. It was a most interesting trip in many ways, though we shall not take the space to describe what we saw and heard.

After our opening exercises at the institute in Mexico City, we went on south, visiting the work in the states of Puebla, Vera Cruz and Oaxaca. Brother Ruesga and wife and his daughter Ruth accompanied us on this trip. Our first stop was at Fortin, Vera Cruz; the name of the town suggests "Little Fort" but the place has been converted into a "Big Fort" comprising a mission center presided over by Brother Daniel Vasquez,

aided by Brother Luis Gonzalez and other faithful workers. The people gathered in from the out-stations, as was the case in other centers, and we had a most wonderful time of rejoicing in the Lord.

From Fortin, we visited San Rafael Rio Seco, where two couples were married and twenty-six followed the Lord in water baptism in the Rio Seco, "Dry River," so-called, yet we found much water there, due to the melting snows on the volcanic peak of Orizaba, a short distance away. Orizaba Peak is more than 18,000 feet in elevation, being the highest mountain on the North American Continent, excepting Mt. McKinley in Alaska. San Rafael is the center of another group comprising seven missions being taken care of by Brother Dario Arzaba. Our greatest need in this territory is a Pente-

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THE Trumpeter **BIBLE TRAINING SCHOOL** *Sevierville, Tennessee*

The Dying Echoes of Trumpeter - - - Last Days of B.T.S.

School days of 1940-41, with its bestowal of lifetime memories, will terminate soon. A farewell sadness has begun to grip the hearts of students and teachers as we learn of one another's plans for the summer—a topic of conversation which has become general. Although activities which accompany the closing of school are predominant, there rests in the unseen background a more determined, serious body of students than ever before during

the school term. "How good and how pleasant it is for brethren to dwell together in unity!"

It was the school's privilege to have Brother Terlizzi with us for the week end. His inspirational messages tended to blend our already softened hearts together in a sacred manner. These messages were not only inspiring, but educational. Directed, as they were, to youth who have chosen to live wholly for God, each message pene-

trated our hearts with the reality of the challenge of Christianity—your life, God's greatest gift to you, what will you do with it? It has been truly stated, "God's richest gift to the world is a Christian gentleman or lady," and by His help, we B. T. S. students shall leave school endeavoring to live a Bible life that will be anything but a reproach to the Christ and the Church we love.—Ruby Thompson.



Supt. Zeno C. Tharp awards diplomas to the graduating class of the Church of God Bible Training School.

What the Bible School Means to Me

Having just left the auditorium where the students of 1940-41 met for the last Sunday night, after listening to a soul-inspiring message from Brother Terlizzi, words fail me to tell what Bible School has meant to me. Truly, this is the most heavenly place in the world.

How different was the baccalaureate service we attended this morning from the one I attended when I graduated from high school in 1937. Through Brother Terlizzi's message we were made to realize how we need to let God have full control in our lives and to be as clay in the potter's hands that He might mold us into vessels fit for the Master's use through our letting God be first in all we endeavor to do. Education is fine, but if we leave God out of it, and fail to live and walk in His Spirit, we shall have

failed in the calling wherewith God hath called us. Brother Terlizzi reminded us that God has promised that our least efforts will not go unrewarded, and that a consecrated life will bear fruit to the glory of our living God. If we succeed in life, we must first seek the kingdom of God and His righteousness; neglect not the gift that God hath given us, and make our calling and election sure.

I'm so glad for this blessed privilege of being in Bible School. These six months have been the happiest and most profitable I've ever spent. I thank the church and friends in Bigtimber, Montana, for helping me to come to Bible School. Without your help, I would not have been able to attend. May God richly bless them for it.—A B. T. S. student, Helen Blackwell.

the dining tables, we began by singing "What a Friend We Have" and some of the boys joined in the song. After several special selections, Brother Horton led testimony service.

Brother Clell Ray told the heart-touching story of "The Prodigal Son." As they listened attentively, one could readily see conviction written on every face. During the altar call many of the prisoners gave their hands for prayer. One young man had quite a bit of difficulty in getting to the front to give his hand for prayer. Heavy chains bound both legs close together, giving him just enough slack to make short steps. In the stillness of the room the heavy clank, clank of the chains made a dreadful noise.

There were four men who had courage enough to step out in the aisle and kneel for prayer. One testified of the salvation of his soul. This one conversion more than repaid us for the efforts we have put forth in trying to help them. Just before we left, the prisoners requested that we sing "Victory in Jesus."

We do praise the Lord for His blessings to them, and for the confidence in us they have shown. Please continue to pray for the prisoners, that the Lord will save their souls.—Gabriella McKeough.

The minister to be a soul-winner must be a friend-winner also.

At the Prison Camp

Every Sunday students from B. T. S. conduct services at the prison camp about six miles from Sevierville. The Evangel carried an account of our first visit there some time ago. In that issue we asked you readers to remember those prisoners in prayer. We feel sure that God answered

your prayers Sunday.

On Sunday, February 2, Clell Ray, Perry Horton, Colleen Huff, Margaret Belle Childers, Hazel Kilpatrick, Dorothy Hillman and Gabriella McKeough attended the regular afternoon service at the camp. When the members were seated at



The commencement address being delivered to graduating class of Bible Training School by Paul H. Walker, overseer of Pennsylvania.

LEAVES FROM THE FIG TREE

An Interpretation of Current Events in the Light of Holy Prophecy

"Now, learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh," Matt. 24:32.

By JUDGE SULLIVAN

"Washington, March 29.—Prospects that the Seventy-seventh Congress will have to raise the debt limit to seventy-five billion dollars and increase taxes three billion dollars a year within twelve months loomed tonight as the spending authorizations of the present young session passed the twenty-five billion mark. With eight billion requested in President Roosevelt's fiscal year budget, including four and one-half billion for the Army, yet to be considered by Congress, additional sums to supplement the defense program are anticipated by congressional fiscal leaders. . . . Already the less than three months' old Congress has broken all peace and war time records in having fully or partially approved expenditures exceeding TWENTY BILLION DOLLARS IN CASH." The debt limit has already been raised from \$45,000,000,000 to \$49,000,000,000. Then upped again to \$65,000,000,000. Now it is to go to \$75,000,000,000. The end? No man knoweth. The greater the debt the higher the taxes. THERE IS NO HELP FOR IT. IT IS ALL PART AND PARCEL OF THE ENTIRE WORLD SITUATION WHICH ADDS UP TO "CHAOS."

Roman Catholic Archbishop Grober, of Frieburg, Germany, sent the following letter to his people in Germany: "German Catholics are suffering most intensely. Precisely what is essentially Christian is being notoriously and fundamentally denied. Our faith is denied and we are reproached with being anti-Fascist. The possibility of Catholics manifesting their Christian convictions in words and in writing outside of the churches without danger is limited. It would be sinful to endure passively such losses and sufferings. Undeniable in recent years, it has produced restrictions without precedent and ruins for Catholics as well as the growth of unchristian principles that differ from Christianity as fire differs from water." The above words by this eminent Catholic bishop are no doubt true. DICTATORSHIP CANNOT EXIST WHERE THERE ARE FREE CHURCHES. However, you will notice that these same dictators are receiving

pats on the back by these same Roman Catholics in places where they have been victorious in war, the same old possum game of "Good-Lord, good-devil, you tickle me and I'll tickle you" and of business at which the Roman hierarchy are past-masters.

In the Oberlin Review, student newspaper for Oberlin College, the following is cited by a priest in his contention that it should be barred from the mails; these words by a nineteen-year-old co-ed: "Marriage should not necessarily demand sexual fidelity or constancy. The sensible marriage should be a kind of business arrangement." This young lady also suggested that, "The phrase in the marriage ceremony 'as long as ye both shall live' should be changed to read 'as long as your marriage continues intellectually remunerative and satisfying to both parties concerned.' The phrase 'forsaking all others, keep ye only unto her' should be eliminated from the ceremony." In other words, promiscuous loving, dancing, dating, forgetting duties to husband or wife, are quite all right, according to their view, so LONG AS IT IS ENJOYABLE. Stick to your marriage partner so long as it SUITS AND PLEASES YOU. THEN, WHEN IT NO LONGER SUITS AND PLEASES, QUIT YOUR MARRIAGE PARTNER AND GET ANOTHER. "WITHOUT NATURAL AFFECTION." "AS IT WAS IN THE DAYS OF NOAH."

The Government of the United States in a sudden, swift move, seized some seventy ships belonging to or controlled by the Axis powers. A total of 300,000 tons of shipping was thus gained by the United States. Acting, it was said, because the ships were being sabotaged, or scuttled by their owners, the Government manned the vessel and imprisoned the regular crews of the vessels. This will, of course, be construed by the German and Italian governments as an "enemy act." Closer and closer, day by day, we are approaching the maelstrom of war. Our situation with regard to the war becomes more and more perilous by the minute.

NOTES: Vichy, France: Horsemeat was added to the French food ration list this week. All other meats have been rationed for some time.

Vichy, France: The city of Moulons, France, was fined 50,000 francs by the Nazis because anti-German slogans were painted on walls of property in the city. More drastic penalties were threatened as the Nazis determined to wipe out the last vestige of loyalty to the French Government and people.

Amsterdam, The Netherlands, March 21.—A decree gave today to German High Commissioner Arthur Seyss Inquat authority to set up machinery to execute summary JUSTICE (?) shooting for serious offenses and to set aside Dutch officials any time it is necessary for "public security." The emergency administration may be applied to all Holland or to limited districts.

The idea of UNION NOW, heretofore discussed on this page, is taken as a present fact, it seems, according to the following remarks by the British Ambassador to the United States, speaking this week the Ambassador said: "It is not possible to draw detailed plans for the future structure of the COMMUNITY OF NATIONS. This must naturally await discussion in free councils by those concerned. No party to such an association of nations will be ambitious to dominate its partners. It will be of no value to force unwanted associations upon unwilling nations. We must try to create conditions, political and economic, in which there may grow among the peoples themselves a real sense of community of interest." The Ambassador has spoken sincerely, no doubt. I would to God the distinguished gentlemen who today occupy the fore in world politics, that their counsel will not be needed in establishing the so-called World Order. That will be ably and aptly done by Him upon whose shoulders the government shall rest. However, their ideas and ideals are as the index finger of prophecy pointing unerringly to the coming of that day when this happy state of affairs shall exist.

Question Box

Question: Please explain 1 Tim. 3:3 compared with 1 Tim. 3:8. Why were the bishops to refrain from wine while the deacons were allowed to drink some?—B. D. S.

Answer: The proper understanding of the two verses in question will show very little difference in them. The passage referred to in the 3rd verse reads, "Not given to wine." This literally means not a habitual drinker, not enslaved to. The only difference in this passage and the one in the 8th verse is that word "much" is placed in the latter, "not given to much wine." Both of the passages throw up a danger signal in partaking of wine and require that the ministry be strictly temperate.

Question: Will you please explain Rev. 22:2. What does it mean by "the leaves of the tree were for the healing of the nations"?—C. C. H.

Answer: This is merely a part of the description of the great city, the Holy Jerusalem descending out of heaven from God, v. 10. The context has not changed since this introduction. The remaining part of the 21st chapter, together with the 22nd, gives a beautiful panoramic description of the Holy City. The leaves of the tree have no significance other than that which is portrayed in the words given in the next. Since the tree that bears these leaves is the tree of life, there would be life in the leaves. It might be well noted, however, in the 3rd verse, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." This statement is only one among the many others which describe the perfection of the Holy City, the Bride, the Lamb's Wife or the New Jerusalem.

Question: Please explain who Melchizedek was? Was he God or was he just a high priest? Some say that the 7th chapter of Hebrews explains that he was God and some say that Gen. 14:18 explains that he was a high priest.—B. B.

Answer: It is always best to let the Word of God answer every question. Let us first take the scriptures which have been mentioned in the question. Gen. 14:18, "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." Let it be noted that he did not say a *high priest* but *the priest*. Heb. 6:20; 7:11, 17 state that Jesus is made a high priest forever after the order of Melchizedek. The 3d verse says that this Melchizedek was without father, without mother, with-

out descent, having neither beginning of days nor end of life, but made like unto the Son of God abideth a priest continually. The 2nd verse calls Melchizedek the King of righteousness, the King of Salem, which is King of peace. The question might arise, "Could any mortal man be the King of righteousness and the King of peace? and could he, without being a deity, be without beginning of days or end of life?" Let us make a little examination. Melchizedek was the King of Salem. Now Salem, according to the People's Bible Encyclopedia, is doubtless the name of Jerusalem. Ps. 76:2. "In Salem also is his tabernacle, and his dwelling place is Zion." This Salem or Shalam is enumerated by Rameses II among his conquest in Canaan. It was later captured by the Jebusites and was called "Jebus" in Josh. 15:8; Judges 19:10. In all probability it was known as Jebus-Halam but later it was captured from the Jebusites by David in a brilliant achievement (2 Sam. 5:8), and was later called Jerusalem meaning "founded peaceful." Jesus acknowledged that the city belonged to Him when He wept over Jerusalem. It was said of him, "He came to his own, and his own received him not." Thus we find the King of peace who had founded the city of peace, coming to His own city and being rejected. He did not come as the King of peace the first time but as the Prince of peace, but will return as the King of peace.

But is there a place in the Bible that identifies Melchizedek with Jesus or Jesus as Melchizedek so that one can be sure? Yes, let us turn to Gal. 3:17 and read these words of Paul, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Here we have a covenant confirmed of God in Christ four hundred and thirty years before the law. If Melchizedek was not Christ, then who is the Christ that confirmed the covenant to Abraham four hundred and thirty years before the law was given? It seems to be plain to us that this was Melchizedek and that Melchizedek was the Christ the Son of God.

Sunday School and Y. P. E. Doing Fine

RALEIGH, N. C.—I praise the Lord for saving me from sin and giving me the good Holy Ghost. I thank the Lord for sending our pastor, Brother A. J. Butler, back to Raleigh again for this year. He has been such a blessing to us. We thank Him for our Sunday school and Y. P. E. which are doing fine. Our preaching service is food to our souls. Praise His good name. Pray for us at Raleigh.—Mrs. W. F. Mann, 109 Firwood Ave.

Delkograms

By D. H. DELK

"Lord, what wilt thou have me to do? and the Lord said unto him, Arise and go." Acts 9:6.

The resurrection spirit is of untold value now, much more will it be at the rapture, and if we don't have it before the rapture it is certain we won't have it then.

Starting to heaven on a tombstone is risky business.

"Arise and go" (go for God) is God's tonic, God's remedy for setters—those sitting around—down in the dumps—on a stool of "do nothing."

Miss "Love Beauty" is setting her hair and a bad example to em-

bolden some other girl to try it also.

Miss "Love Poultry" is setting her hen while the old man setter is just a-settin' there (and he's not the only one). The devil is setten' his trap with setten' as setten' is his trap.

"Arise and go"—go for life. The prodigal son took this remedy and it saved him.

"Don't sit down and sit, but git up and git," someone says.

"Arise and go" saved some lepers from starvation. II Kings 7:3, 8. They arose from the setters' group. The old man of God did well till he sat down under an oak tree (probably in a good shade). I Kings 13. "Woe to them who are at ease in Zion."

"Arise and go"—keep the resurrection spirit and you will keep out of reach of the devil. Some say, "I am so tired I must rest a while." A little rest is good, but oh it's so dangerous to rest much.

Oh, how quick we can cool off, and when we overrest a false prophet will soon be there to lie to us. He may come through some old come outer, backslider, or an old rotten book.

If I eat a good dinner next Christmas I must eat several lunches before then.

If I rise in the rapture, I must rise and go some before then.

"Arise and go" is what Elijah did for his blues (it was God's command). Soon after he arose above this old world in a chariot of fire. Oh glory, I feel like rising up and going more for God.

An old potter stood on one foot and
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Requests For Prayer

EDITOR'S NOTE: Notices of requests for prayer intended for publication on this page should be for healing. Requests will be accepted for those making them for themselves or for their family connection. It is better to make your request specific rather than to include several in one. The Evangel desires to be of the most good to the most people and desires that every inch of its space be used advantageously.

PRAY FOR—

Me to be healed of sugar diabetes, stomach trouble, rheumatism, and goitre; my wife to be healed of rheumatism and stomach trouble.—Henry Davis, Rt. 2, Box 191, Granite Falls, N. C.

The healing of my father who was injured in the mine, he has three ribs broken right over his heart, a fractured pelvis bone and a fractured spine.—Miss Hilda Criner, Rt. 1, Box 133, Spring Hill, W. Va.

Me to be healed of T. B.; my husband who is paralyzed to be healed. — Mrs. Grace Moore, Silver Creek, Ga.

Me to be healed of a severe sinus trouble; my throat, which is giving me much trouble, to be healed; my body to be strengthened; our baby to be healed of a severe cold and fever.—Wilburn Roberts, Avera, Miss.

The healing of my body, it has been afflicted several years; God's will to be done in our home.—Mrs. Kelta Clay, Waynesboro, Tenn.

Me to be healed of high blood pressure and kidney trouble; my son's afflicted ear to be healed; my family to be healed.—J. P. Scruggs, Rt. 1, Campobello, S. C.

My body to be completely healed.—Mrs. Stacy Davis, Rt. 6, Knoxville, Tenn.

The healing of my father, Gib Rice, of something like heart trouble, he is in a bad condition.—Della England, Sparta, Tenn.

The healing of my husband's afflicted body; my body to be healed; the healing of Mrs. Earl Lancaster, Poplar St., Kistler, Pa.; Mrs. Roy Black whose home was burned that God will supply her needs.—Mrs. Joshua Booker, 220 Walnut St., Kistler, Pa.

The healing of my body, I have been in the hospital three years from a burn caused from an explosion.—Mrs. Maudine Graves, Kings Daughters Hospital, Greenville, Miss.

The Lord to heal my body; my husband to be healed and saved.—Mrs. E. V. Yates, Elbert, W. Va.

The healing of my daughter, Mrs. Lullie Foster, 2104 E. 26th St., Chattanooga, Tenn.—Mrs. J. L. Hollingsworth, Rt. 1, Chickamauga, Ga.

My wife to be healed of rheumatism and other ailments; her sister to be healed of a stroke of paralysis.—H. S. Richard, Rt. 2, Ranger, Ga.

God to heal me of tumors, low blood pressure, and general run-down condition; a friend to be saved and healed of cancer. Her address is Mrs. Dora Sharp, 212 Watters St., Bryte, Calif. God to supply our needs in opening our new Church of God here in Sacramento, Calif.—Sister Vernnie Mercher, Box 617, Broderick, Calif.

The healing of my husband of severe stomach and kidney trouble; my little grandson to be healed of his afflictions; a sister-in-law who is in bed and very poorly to be healed.—Mrs. Sophia Masterson, 348 E. Walnut St., Albion, Ill.

My thirteen-year-old son to be healed of rheumatism; my stepdaughter to be healed.—Sister Pearl Hedgepeth, Boaz, Ala.

The healing of a sore on my daughter's heel; my home.—Mrs. Bessie Lyle, Millboro, Va.

The healing of my body. My legs are stiff from my hips down, and the doctors say there is no chance at all for me.—Mrs. Mattie McCranie, Upland Drive, Greensboro, N. C.

My baby to be healed of whooping cough; my little girl to be healed of a severe head cold; my husband to be healed of boils; my body to be completely healed.—Mrs. Mathews, 705 Mildred Ave., East St. Louis, Ill.

The healing of my body, I have some kind of weak spells. — Mrs. Martha Sutherland, Rt. 1, Double Springs, Ala.

The healing of a serious affliction in my body.—Mrs. L. J. Alexander, Rt. 2, Calhoun City, Miss.

The healing of my husband of high blood pressure and spells with his head; the healing of my body.—Mrs. Clifton Bynum, Rt. 1, Eden, Ala.

The healing of my mother, Mrs. Letcher Dalton, who has been bedfast for a year with cancer; my head to be healed.—

Martha Reffitt, West Bend, Ky.

The healing of my body; my baby who has had the measles to be healed, I think they have settled on her lungs.—Bertha Bowen, Dell, Ark.

Our little boy to be healed of some kind of spells.—Rev. and Mrs. Marvin White, Rt. 3, Jefferson, S. C.

God to strengthen my body.—John H. Ball, Rt. 2, Vincent, Ala.

The healing of my body.—Mrs. Stacy Lee Scott, Montcalm, W. Va.

God to heal my body and give me good health; my sister to be healed of what she believes is cancer of the stomach.—Veno Mitchell, Anna, Tex.

The Lord to provide for me; a brother who is old and feeble that the Lord will heal his body and save his soul; two boys.—Mary Lynch, 140 Avenue F, Thomas-ton, Ga.

God to bring my daughter home and save her soul.—Annie Andrews, Rt. 3, Lagrange, Ga.

The healing of my little grandchild, there is no chance for it unless God undertakes; my son, who is the father of this baby, to be healed of appendicitis.—Mrs. Florence Read, Rt. 4, Fairfield, Ill.

God to help me and undertake in my home.—Mary Haley, Cambria, Va.

One of my children who is very sick to be healed.—Carl Selby, Box 4, Tyronza, Ark.

My husband, Rev. S. S. Monroe, who had a stroke March 10 to be healed.—Mary Monroe, Box 44, Shaw, Miss.

Pray a special prayer for Brother Foshee who is in a serious condition; my wife and me to be healed; God to supply our needs.—Rev. L. J. Potts, Pine Hill, Ala.

The healing of my brother-in-law who is very sick; our little nephew who is almost two years old and not able to sit up yet and who is as helpless as an infant, to be healed; our girl who has been sick about four years to be healed.—Mrs. George Olson, Rt. 1, Box 256, Detroit Lakes, Minn.

The healing of a sore in my nose which may be cancer.—Archie Nixon, Talladega, Ala.

God to make a way for us in our home.—Junie Carver, Ferrellsburg, W. Va.

The healing of my husband, Jeff Bullock, who is in a serious condition. He is in the hospital in a very weak condition and has to undergo an operation.—Mrs.

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A Missionary Trip to Tuxtepec and Valle Nacional Oaxaca, Mex.

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costal outpouring of the Holy Ghost. We have many large congregations, with hundreds of seekers in the altar crying out to God, and yet few or none have received the baptism of the Spirit, and among a group of sixty-nine preachers we can only account for about sixteen who have received the Baptism. Pray for these!

Doubling back over the same route to Fortin, Brother Gonzalez and I left the party and went on a tour of the work further up in the mountains. We met with the people there who had gathered from two centers; namely, Sumidero and Santa Rosa-Ciudad Mendoza. Sumidero, which means "sing," is appropriately named, for it is situated on the banks of quite a large river that sinks and completely disappears a few hundred yards below the town. To one side there is a very high cliff—several hundred feet, almost straight down. Then where the river sinks, there are cascades and high falls with the stream disappearing in a cave, so far below that it makes one dizzy looking down, though the scene is enchanting, bedecked with tropical verdure of unspeakable beauty. Farther down, the river emerges again where there are other cascades and falls within a large cave. The writer, traveling through this wild section, in company with some other brethren, got lost for a time, but ran on to some Indians tiger hunting with a gun that looked like a relic of Civil War days. They happened to be members of our mission at Sumidero and guided us to the latter named cave and river outlet. We followed the stream back to civilization, arriving footsore but happy. We were joyfully received in the Lord by the natives at the latter named places where people gathered in from the out-stations. They showered us with roses and gardenia petals and loaded us with so many flowers we hardly knew what to do with them, and God set His approval upon the meetings in a special manner.

Returning to Fortin, Brother Ruesga and family and Brother Vasquez joined our party and we continued by train to Tuxtepec in the State of Oaxaca. This town borders on the Papaloapam River that flows across the Isthmus of Tehuantepec to the gulf coast, and is a center of Church of God mission activity. We were all day making the trip from Fortin, riding on four different trains, a river boat and a dilapidated old car. The trains were not much better, in fact one of them broke down, causing considerable delay. Brother Roberto Vivas and wife have charge of the work in Tuxtepec where they have a congregation of around 350. They started in a little church, the framework of which was tied together

with vines and the roof thatched with palm leaves, but they have built a large cement-brick church over and around the little one, that seats around 500. The new church lacks considerable in being finished. When it is done, the church within the church will be torn out.

At this point we were joined by Brother and Sister Vivas and several other workers and members, including Brother Ruben Arcos, the overseer of the states of Vera Cruz and Oaxaca and we bought out all the available passenger space on a motor boat sailing up the Papaloapam river to one of our farthest mission outposts, called the Rica Hoja, "Rich Leaf," so-called for the tobacco that is grown there. The launch was pulling two barges and we rode in the one next to the motor, and should have arrived in about ten hours, but were more than twenty-four hours en route, owing to accidents and the difficulties of navigating against the tide, crossing bars, etc. On one occasion the barge taking up the rear broke loose and was landed with difficulty, wedged between two rocks on the shore. Then we rammed into logs that were jutting out into the water and worst of all was when the propeller dropped off and was lost. The engineer hunted up an old one they had brought along and finally made repairs and we were on our way. The river was clear as a crystal, deep and swift in general, but there were eddies, and then bars or shoals where the crew had to get out and wade, helping the overloaded motor by pushing. The trip took us through some of the wildest tropical jungles to be found anywhere in the world. Some places we could hardly see the sun for the trees, ferns, etc., overlapping from the banks, and with high cliffs rising up from the water almost perpendicular, and with many beautiful birds of different color and hue, including flocks of wild parrots. We tied up and spent the night in a desolate looking place. Some slept while others watched throughout the period. We went to sleep hearing stories of people being eaten up by tigers (they have a small tiger that roams the forests there), bitten by snakes, and of how two mail carriers were murdered lately. Then on top of it all they were hauling palm leaves for roofing and they were literally covered with small ticks and so were we. The next morning we set sail with the rising of the sun and barely had enough food for a light breakfast. We have missions throughout this region and members all along the river. While we were unloading some goods at a little port, some of the women folks spied a cow grazing along the river bank, the milker happened to belong to one of our members who invited us to help ourselves to some milk, and so the cow did her share in helping to round out, or up, a palatable breakfast. Arriving at the

boat landing we were met by about a dozen of our Indian believers riding as many ponies, that kicked up the dust like a rebel cavalry detachment in action. We visitors mounted and our host followed on foot. It took about two hours riding to get to Rica Hoja. On the way we were met by others, including some Indian maidens that sprang from nowhere, it seemed, and showered us with rose petals again.

Our people here belong to one of the lost or mixed tribes, it seems, as no one appeared to know much about his ancestry. They have a language or dialect that sounds very much like Asiatic speech. On hearing them talk, I could imagine being back in China again. They are, I might say, four hundred years behind when it comes to modern life. The people raise tobacco for the landowners and plant corn between the rows, as there is no other means of livelihood. They used to grow and sell bananas, but there is no market for the fruit now, it is too far from civilization.

Rica Hoja is in Valle Nacional, "National Valley," that was once a center of slave traffic, and a place where men were exiled, being snatched away from their loved ones under cover of night and sent to this section never to be heard from again. But now they are a free people, with free bodies and free souls, thank God, and we have two strong churches in this valley. And thank the Lord for the present government of Mexico that does not tolerate slavery in any form, nor peonage systems that border on slavery. I have a copy of the Political Constitution of Mexico before me at this writing, and I note that Article 2, which covers individual guarantees, reads something like this, as we hurriedly translate in English, "Slavery is prohibited in the United States of Mexico. Those slaves from foreign countries obtain their freedom by the sole act of entering the National Territory and are entitled to the protection of the laws." There were several waiting to get married and baptized in Valle Nacional and we had wonderful meetings. The trip back was easier, going down stream, and without incident.

We left Brother Gonzalez in Tuxtepec and I returned to Mexico City with Brother Ruesga, as they came with us in the car to Fortin, Vera Cruz. From the latter place we followed the same route travelled on the way down, a good paved road but so steep the new 90-horse-power car we were driving could barely make it in low, going up.

I later returned to Tuxtepec to join Brother Gonzalez, visiting the work in Tres Valles, Vera Cruz, and also Fortin, San Rafael, Santa Rosa, Sumidero again, and Nogales, Vera Cruz. We baptized thirty-nine more believers in this territory. I am back in Mexico City again at-

tending to my correspondence and getting ready for the General Congress that convenes April 14-20, D. V. In the meantime, we want to visit some of the missions in the states of Morelos, Guerrero, Puebla and Tlaxcala. Pray for us and God bless all of our readers.

The Resurrection and Ascension (Continued from page 3)

tain, the well-beloved lake, the Mount of Olives, the village of Bethany, and, above all, Jerusalem, the fatal city which had murdered her own Son, but which He could not cease to love.

Yet there were obvious indications that He belonged no more to this lower world. There was a new reserve in His risen humanity. He forbade Mary to touch Him, when she would have kissed His feet. He appeared in the midst of His own with mysterious suddenness, and just as suddenly vanished out of sight. He was only now and then in their company, no longer according them the constant and familiar intercourse of former days. At length, at the end of forty days, when the purpose for which He had lingered on earth was fully accomplished and the apostles were ready in the power of their new joy to bear to all nations the tidings of His life and work, His glorified humanity was received up into that world to which it rightfully belonged.

No life ends even for this world when the body by which it has for a little been made visible disappears from the face of the earth. It enters into the stream of the ever-swelling life for mankind, and continues to act there with its whole force for evermore. Indeed, the true magnitude of a human being can often only be measured by what this after life shows him to have been.

Many talk who have nothing to say, while someone who really has much to say that should be said that is worth saying is forced to keep still until the talking machine runs down and there is no one to talk to.

DELKOGRAMS

(Continued from page 11)

used the other to pedal with. After a little boy watched him a while he said, "Mister, don't that foot git mighty tired?" The old porter said, "No, sonny, it's the foot I don't use that gets so tired." Those who do the least are the most tired.

"Arise and go" is the best recreation for the child of God. To go into His house refreshes, renews, refills and makes us forget our fatigue. If we arise and go for God, His Spirit will quicken our mortal bodies. God's Word is quick, it's like fire, it will move even dry bones and make them arise and stand up.

This Easter as we see the picture of the

broken egg and chick crawling out, let's all strive to break the hull that hinders us and crawl out also, to arise and go as never before. Amen.

He Is Risen Indeed

(Continued from page 6)

sought the aid of the Egyptians and mummified the body of Jesus and would have carried it to every town and hamlet of the world to show people He had not arisen? We of today could look upon the mummified body of Jesus. They would have done everything under the heavens possible to man to disprove His divinity. But, thanks be to God, we don't have to search the tombs or the pyramids of the ancient world to get a view of our Lord. We can say with Luke the beloved physician, "Why seek ye the living among the dead?"

The Moslem said to the Christian, "We can even show you Mohammed's tomb." The Christian said, "We don't have to show you the tomb, we can show the man of the tomb." We can say with Job, "For I know my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." And again, listen, "Whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me," Job 19:25-27.

Yes, oh yes, a thousand times yes, He's alive this happy, glorious Easter morning, and not only is He alive but though I visit the grave not many days hence I shall await my appointed time and with the Psalmist David be satisfied when I awake in His likeness. Psalms 17:15. The Apostle Paul said, "That I may know him, and the power of his resurrection." Phil. 3:10.

It hath been said that "in the course of his wending" among the pyramids of Egypt, Lord Lindsey, the celebrated English traveler, accidentally came across a mummy, the inscription of which proved it to be at least two thousand years old. In examining the mummy after it was unwrapped, he found in one of its hands a root. Wondering how long vegetable life could last, he planted the bulb in sunny soil. In a few weeks, to his surprise and joy, a plant appeared and a beautiful flower bloomed."

Just as sure as the God of all living can bring life from an ancient root, He can fulfill His Word and promise that all shall be made alive in Christ Jesus. Oh, the blessed hope that when nations underground awake and the shouts of glorious victory, "O death, where is thy sting? O grave, where is thy victory?" shall be heard throughout the domains of heaven, you and I can be there with the saints of all ages to enjoy eternal bliss and happi-

ness while ceaseless ages roll, and then we will have tasted of the power of His resurrection. Amen.

Editorials

(Continued from page 4)

ceive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth." Each and all of these passages point to the very fact that the commission was given only after the resurrection and that it would have been powerless had it not been backed by that wonderful happening. Every child of God today who is bearing the message of the risen Lord, every preacher of the gospel, and every publisher of the glad news, can rest assured that his or her message has as its foundation and backing the supernatural event, the resurrection of Christ.

We have just received a letter from Carrie Furman, missionary to Guatemala, with a list of subscriptions to the Evangel to be sent to friends scattered all over the United States, and we thought, "There is a messenger with the resurrection message so burdening her heart until she is willing to deny herself to send it to others."

REQUESTS

(Continued from page 12)

Jimmie Bullock, Gobler, Mo.

God to save and heal my mother, Mrs. J. H. Howell, Sandersville, Ga., the doctors don't know what is wrong.—Mrs. Louise Oliver, 268 Iswald St., Atlanta, Ga.

The Risen Christ

(Continued from page 5)

drinks, sleeps and wakes to die. Death, like a dark steel-clad warrior, ever stands before us, and his gigantic shadow continually comes between us and happiness, but Christ has abolished death and brought light and immortality and life through the gospel. He was born in Bethlehem that He might die on Calvary; was made under the law that He might bear the direct penalty of the law. He lived thirty-three years sinless among sinners that He might offer Himself a sin offering for sinners, on the Cross. Thus He became obedient unto death that He might destroy the power of death, and on the third morning a mighty angel rolling away the stone from the mouth of the sepulchre makes the very door of death from whence He proclaims the resurrection and the light. We hear one writer say, "And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like

(Continued on page 15)

Reports of Revivals

Great Outpouring in South Cleveland, Tennessee



Rev. A. J. Swift, pastor, S. Cleveland

God has surely visited South Cleveland in a mighty way. We praise the Lord for the unity and sweet fellowship among the saints and for the power of the Holy Ghost which is certainly moving things forward.

We have just closed a very, very successful revival with sixteen saved, fourteen sanctified, twelve filled with the Holy Ghost and sixteen added to the church. Thank God for our evangelist, Rev. C. M. Newman, and our good pastor, Rev. A. J. Swift, and family who have certainly been a blessing to South Cleveland. We also thank the Lord for a consecrated band of young people. We feel our Y. P. E. and Sunday school are going over the top in the name of Jesus. Thank God for a pastor who really believes in worshipping in the Spirit. Pray for us.—Edna Smith.

LaFOLLETTE, Tenn. — Sister Bessie Jones of Knoxville, Tenn., has just closed a four weeks' revival here. Nine were saved, one sanctified, one filled with the Holy Ghost, and two added to the church, one of whom was a young carpenter and brick mason who had been bound by the drink habit. It is wonderful to hear him tell how God made a new man out of him. The church building here is not a year old. It is in a new location and we feel that God is with us

because we are for Him.—Ruth Baird.

CARBON, Ind.—The Church of God here has just closed a very successful revival with Rev. and Mrs. M. M. Mortenson as evangelist and singers. We feel much and lasting good was accomplished. Brother Mortenson is a very capable and forceful speaker. His messages are very timely and inspirational. Sister Mortenson's untiring services as a talented pianist and their special singing proved a great blessing in the meeting. Ten were saved and reclaimed, four sanctified, three filled with the Holy Ghost, and eight added to the church within the last month. Others are looking toward the Church of God here. The evangelists are now in a revival at Williamsburg, Pa. We are one hundred per cent over the top here with our state and headquarters program. The members here believe in loyalty.—Frank Standifer, pastor.

HUNTINGTON, W. Va. — Sisters Dovie Coats and Iredell Walker conducted a wonderful five weeks' revival in which twelve were saved, three sanctified, and five filled with the Holy Ghost. There was a number of additions to the church, with two baptismal services. Brother D. B. Hatfield is pastor.—Mrs. Lindsay Davis, clerk.

JOLIET, Mont.—Brother Max Brandt conducted a glorious four weeks' revival here. Thirteen were saved, several sanctified, six added to the church and a Y. P. E. organized with a goodly number. Last Sunday one more was saved and two were filled with the Holy Ghost. The saints have been revived and God is really blessing in Joliet.—Mary M. Johnson, clerk, Rt. 1.

TENNLINA, N. C.—A revival just closed Sunday night, Brother G. M. Quinton, of South Carolina, doing the preaching. We had a good revival. Brother Quinton did some real old time preaching. The church was blessed. Twelve were saved, eight sanctified, four filled with the Holy Ghost, four baptized in water, and five added to the church. Remember us in your prayers.—M. H. Lamb, pastor.

CARRIER MILLS, Ill.—I praise God for His wonderful work in Carrier Mills, Brother T. F. Blackwell being our pastor. We like him fine.

We closed a three weeks' revival in

January with nine saved, one reclaimed, three filled with the Holy Ghost and seven added to the church. Brother Blackwell did the preaching. It is the best revival we have had for several years. God is working.

I praise God for His healing power. He is still healing and on the saving side. Pray for us and pray for my husband to be healed. I have five children; three received the Holy Ghost and two were saved and sanctified. My home is a home of prayer.—Anna Sittig, Rt. 1.

Special Notice

Those who are called to a ministry of prayer, please pray that God will open up the way for our departure to India. We are now waiting for reservations. We expect to sail sometimes in June or July.—Humbly, C. E. French.

The Risen Christ

(Continued from page 14)

him; for we shall see him as he is." The glory of the body of Christ is far above our present conception. When He was transfigured on the mount His face shined like the sun, and His raiment was white as light. This is the pattern shown to the people in the mount; this is the model after which the believers shall be fashioned in the resurrection.

They that be wise shall shine as the brightness of the firmament; and that turn many to righteousness, as the stars for ever and ever." What rapture shall be among the saints when these frail vessels (from which they escaped possibly with a struggle as they crossed the valley of death) shall come into the springtide of the resurrection, the harbor of immortality! The angels said to the women, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word." And today, it is our happy privilege to be preachers of a RISEN SAVIOR. Not only can we tell them that Christ died for our sins and rose again for our justification, but that "He ascended to the Father" and is there making intercession for us. He is able to save to the uttermost all that come unto God by Him, for He is alive forevermore, the first begotten of the dead, BUT HE HAS THE KEYS OF DEATH AND THE GRAVE.

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II 4And many nations shall be
joined to the LORD /in that day,
and shall be ^amy people: and I
will dwell in the midst of thee,
and ^bthou shalt know that the
LORD of hosts hath sent me
unto thee.

d Is. 2. 2, 3
e Ps. 71. 7
Is. 6. 18
2 Heb. men of
wonder, or
sign, as Ezek.
12. 11
f ch. 3. 10
g Is. 40. 1
Ezek. 34. 23
h Ex. 12. 40

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